

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## LONDON HIBERNIAN SOCIETY.

The 20th anniversary was held May 6, at Free-Mason's Hall—Lord Gambier in the chair. The object of this society is simply and exclusively the education of the poor in Ireland, and the circulation of the Holy Scriptures. From the Report, it appears that the number of Schools is 1,196, scholars 92,083, which are thus distributed, viz. *Day* schools, 741, scholars, 62,413; *Adult* schools 50, scholars 2,024; *Sunday* schools 405, scholars 27,646.

Mr. Gordon of the Royal Navy, vindicated the Society from the aspersion which had been cast upon it, for holding its schools in common cabins or mere hovels. The absurd objection against our schools said he, that they are held chiefly in poor hovels, is really below serious notice. I know not that there is any connexion between moral and intellectual improvement, and bricks and mortar. I know not what these Commissioners may consider an efficient school, but I will give you my ideas of one, drawn from actual observation. I saw in a remote part of the county of Mayo, one of our society's schools, which would indeed have shocked the refined and delicate taste of the Commissioners. It was a mud hovel twelve feet square, and in that space were congregated *eighty-seven children!* sixteen of whom being very young, were put into a sort of gallery, formed by a board resting on two forked sticks; the master stood at the door—it was impossible for him to enter further. I asked him had he any scholars that could read? He smiled at my apparent ignorance of the Society's schools, and called up his 'Testament class.' *Thirty six* of the boys stood forth and read fluently, and repeated their portions of Scripture.—Now this is what I call an efficient school, and it is to such as these I look for the reformation and transformation of the moral habits of that country.

But, Sir, as to the sweeping charge that the schools of the Society, were in general mere hovels and common cabins, not only is this so far untrue, that it is the exception and not the rule—five hundred of our six hundred are

not in this state. But further, I must say, that it is a strong commendation of our Society, that it has affiliated the hedge schools, and supplanted in many of them the lessons of disloyalty, treason and impiety there taught, by introducing the sacred scriptures. I have a list of the books actually found in one of these hedge schools, which may give you an idea of what they *do* read, while the New Testament is hunted down by the Priests and often committed to the flames. [Mr. Gordon then read a list, amongst which were noticed, Irish Rogues and Rapparees, Moll Flanders, Lady Lucy, Delights of Love, Feast of Love, Redmond the Highwayman, Devil and Dr. Faustus, Captain Frerey the Robber, Catechism of Irish History, Pastorini's Prophecies, &c. &c.] I have also the sworn testimony of the Roman Catholics themselves, that multitudes of the peasantry have never heard of, or had any idea of such a book as the bible.

Rev. Francis Close, of Cheltenham, was reminded by the objection alluded to, (viz. of the wretched hovels) of a story respecting a slovenly soldier, who being reproved for his slovenliness by his officer, said, 'Though I am dirty without, yet I am clean within'—'Well then' said the officer, 'go turn yourself inside out.' So it has been proved by Mr. Gordon, that however wretched the external aspect of these schools, yet when turned inside out, they showed themselves abodes of purity and true religion.

The Rev. Hugh McNeile from Ireland, alluded to the spiritual pretensions of Popery. As a proof said he, of the identity and unchangeable spirit of Popery, I will read an extract or two from a book just published in France and translated into English—a book said to be approved by one hundred Roman Bishops, besides Curates and Laymen without end, one of whom panegyrises it thus—'If all the theological books ever written were lost: if the book of God itself were lost, they *all* might be recovered in this book and *with interest beyond!* Now what is this book which is blamphemously asserted to contain even more than God's own book. It is enti-

tled, 'The Life and Revelations of Sister Nativity'—(a nun.) Hear one of her revelations. She saw purgatory, the fires whereof gradually increase in fury and force, as the day of judgment draws near. All persons, for the most trivial offences must go there, that '*every thing wanting in desert may be made up by suffering!*' The flames increase in force as the time shortens for the sufferer, so that purification may be effected equally, whether the time be long or short. In another of her revelations, she saw the Priest consecrating the wafer, and saw in his hand a beautiful infant child, who said in a gentle voice, 'O! if you were all as eager to eat me as I am to be eaten by you!' Soon after she saw the child stretched on the salver bleeding and dying! Horrible, horrible!—Is this the book to give us the word of God, 'and with interest beyond!' Is it not more than true that popery is not changed?—Talk to me of the progress of intellect, and the march of mind—yes—there may be improvement, and improvement may penetrate every where else; but the deep recesses of popish darkness are impervious to its rays. It is a system foredoomed to destruction. It has the curse of God upon it—we would rescue children from its abominations—and I say, my Lord, that you and I, and those who, like us, have sworn solemnly, that '*popery is damnable idolatry,*' cannot consent to train up children in such detestable heresy—cannot conscientiously pay a tax to increase and perpetuate that accursed system.

#### LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The 18th annual meeting was held May 5th, at Freemasons' Hall. Sir T. Barring, President in the chair. The Report gave a view of the Mission to the Jews in different parts of the world. The funds, including legacies, due, but not paid, amounted in last year to 14,000l. About 80 children of Jewish parents, upon an average, are receiving, in the schools of the Society at Beth Green, a christian education. Five students are training in the Seminary for the office of Missionaries. Twenty-five have already gone forth, and are now labouring on the Continent, in Palestine and India. In proof of the disposition of the Jews to hear the gospel, it was stated that 15 young men in Posen and the neighborhood, had given notice of their design to embrace Christianity. In Strzelno, the magistrate sent a paper among the Jews of the place, to ask them whether they would permit the Missionary to preach to them in their synagogue, and if they did, to write their names. All the Jews of the place, without one exception, signed the pa-

per, and the Christian Missionary delivered to them a Sermon in the Synagogue, from the place where they are accustomed to read the law. Professor Tholuck, in a letter, informed the Society, that more than 100 Jews have been baptized in Berlin alone within one year.

#### INTOLERANCE.

It is the opinion of some, who think that there is no true Church but *ours*, that we need in this country a National Religion. Experience however has shown, that wherever the power of controlling the conscience of others is placed in the hands of any dominant party, persecutions and cruelty always follow.

In England a Society is formed for the 'Protection of Religious Liberty,' and many interesting cases have been brought before the committee, where poor dissenters have been abused and persecuted by Ministers of the Established Church: from such laws and privileges may the good Lord deliver us. At the late anniversary of this Society, Mr. Wilks, one of the Secretaries, in an eloquent address, stated a number of facts from which we select the following.

#### Marriage of a Baptist refused.

The Clergyman of the parish of Llanglain in Wales, had refused to celebrate the marriage ceremony between David Davids and Mary Jenkins. Instead of being the father in the family of his parishioners, sympathising in their sorrows, and joying in their joys, and willingly uniting in holy matrimony, beings whom love had made one in heart, he had acted as the evil sprites who delight in clouding pleasure and withering the plants of hope. Stern and persecuting, he had refused to perform the service of the church, unless the female would forego her faith, and would consent to be introduced into what *he* called the Christian Church, by the baptismal rite to be administered by him. In her, principle triumphed over desire; and the virtue of a Christian over the beatings of a maiden heart; amid a multitude of friends who had come to bring their greetings and their presents, she refused to sacrifice her conscience to the harsh demand; her friends retired, sad and disappointed, yet glorying in her firmness to her faith. The mother, to whom a daughter's wedding-day brings such pleasant recollections and such bliss, was first to smile amid her tears, and to approve the vestal spirit that declined compliance with a requisition that the law did not allow and humanity condemned. I will not detail the circumstances, but only remind you that the hoary father of the young woman, with the independence which honors the mountaineer and ancient Briton, ventured to express, in no measured tones, his disappointment and disgust. For that conduct the clergyman prosecuted him in the Bishop's Court at Carmarthen, for brawling on the occasion. The Committee pledge themselves to have this clergyman taught his duty by law, and that the shield of this Society shall be spread over the peasant's head. The suit is now in the Arches Court of Canterbury. Happy am I to state that the law's delay, and the oppressor's wrong have not prevented the union of these peasant lovers, and I doubt not but they remember the Society in their morning orisons and evening prayers.



*Attempt to exact Sunday tolls.*

At Harniston, near Lincoln, a toll was demanded at Lincoln bar, from the wife of Mr. Thorold, a Wesleyan Methodist, as she passed alone to the Methodist chapel which was "her usual place of religious worship." The advice of the Society was requested whether she was liable, or could not also claim the same exemption which to her husband would not have been denied. In that case the Committee displayed true Christian gallantry. They regard their female friends with pure respect, and were gladly upholders of their rights, and they desire that they should also worship God as their consciences approve, and that no obstructions should oppose their inclinations but such as reason, religion, and pure affections may create. They replied with pleasure, that the same exemption which the husband might have claimed in passing to his place of worship, his wife also in passing to the place which she preferred, might equally enjoy.

*Rates imposed for building New Churches.*

As Dissenters, we do not complain that we have to erect and to prepare the edifices, whether lofty or humble, which we dedicate to religious adoration. We do not complain that we have to support the ministers we prefer, and who amply repay us by intellectual and moral benefits, and leave us their debtors in amounts no fortunes can supply. No; we feel no sorrow—we utter no complaint; it is our honor and delight. But really, when we find, that after paying dues, and fees, and tithes, and rates for ministers we do not know, and buildings we never visit; and after contributing to the £1,500,000 voted, exclusively for the erection of new churches, for the accommodation of the members of the Established Church; we are compelled to pay long and largely additional charges as new church rates, in our respective parishes, for the repairs and expenses attendant on new churches, we cannot but writhe under the new burdens, and our withers become wrung. But however grievous, such burdens must be borne. From the Rev. Mr. Fry, the Unitarian minister of Kidderminster, an application on this subject was received. He felt as I describe. But it was not even of the new church-chapel, and the heavy rate alone that he complained. The introduction of organs and ornaments to please the taste or vanity of parish officers, and the requirement of rates from Dissenters for those objects especially excited his displeasure. Those matters—those painted trifles—and gaudy decorations neither he nor myself could deem essential for the humble, spiritual, acceptable worship of the Infinite Supreme—He who disdaineth not to irradiate the humblest heart, and who sees no glory in the splendor of a thousand suns! Or if the gilded pageant could please some beings, he thought that they who were so pleased should not require him and the Dissenters to pay the purchase for the toy.

*Demands of Easter Offerings.*

How I wish, said Mr. W. I could induce ministers of the Established Church to forego these petty and vexatious exactions, which add little to their wealth, but which detract greatly from their usefulness and honor! These paltry and irritating trifles are like the blight, small indeed, and

almost imperceptible, but which cankers the vintage, destroys the vernal blossom, and converts the land of plenty and of pleasure to a sad region of sterility and death! One of these cases occurred at Dolgelly, in Merionethshire. Ah! there is no place, not even among the mountains which kiss the clouds, or the deep glens, that seem to penetrate their base, that troublesome extortion does not visit, and where the village Dissenter may find himself unteased. A letter from Dudley states, that within the last month, even in these times, when wretchedness is so much abroad, twenty persons, wretched in poverty, have been summoned up for arrears of these Easter dues, before the very clergyman (though not a magistrate) by whom the claim was made. One poor old man, 85 years old, was summoned for two years' dues, at 4d. each year! Another poor man was summoned for three years' dues, at 4d. each year, and then in the account came the charge "for your daughter" 2 1-2d. each year, making 7 1-2d. But this was not all, for the person whose arrears for three years amounted to 1s. had 4s. to pay for expenses. Finally, however, the poor old man did obtain indulgence. After trembling before the judgment-seat, and hearing many threats of proceedings that should cost at least £20. his poverty and age were such advocates, that he was allowed to pay the Easter dues with the addition of four hundred per cent. for costs by moderation, at the moderate instalments of 6d. every week! and yet the clergyman was not a magistrate, and his conduct was illegal.

*Mortuary dues revived.*

During the past year, the Rev. William Marshall, of Newport Pagnell, apprehended two men, and had them sent to Aylesbury gaol, because they dared to knock at his door, not knowing that was the parsonage, to ask for a contribution towards a chapel they had built. Untaught by experience, he had claimed fees for a corpse interred in the burial ground of the dissenting meeting-house within that town—the fees claimed, amounted to 5s. 6d. The items were as follows:—For going to church, 2s.; for reading the service, 1s.; for the clerk's fee, 6d.; and for the grave-digger, and the passing bell, 2s.; total 5s. 6d.; though the corpse went not to church, though no service had been read, though no clerk appeared, though no sexton had been employed, and though no passing bell was heard to toll. This claim for services unperformed, excited some remonstrance; but the Rev. Clerk thought his conduct was perfectly correct, and that the burial ground of the dissenting meeting-house, though it relieved him from his labors, ought not to deprive him of his fees! Proceedings, however, being threatened, new information visited the clergyman, and the money was returned. At Leicester, Mrs. Davies, whose father and husband had been ministers, and who had been taught to love religious freedom, with a woman's truth and fondness, refused to pay 10s. demanded by the Rev. Mr. Barnaby, of St. Margaret's, Leicester, for Mortuary Fees on the death of a truly revered husband, torn from her arms and from her heart. Bold in a right cause, this lady was not to be intimidated, and that demand was withdrawn.

*Field Preaching interrupted.*

At Barford, near Warwick, is one of the lovely

villages that grace the land; watered by the "soft flowing Avon," and near to Warwick Castle, a noble and pleasing memorial of ancient times. At Barford, is a Green. Some persons had desired during the summer months to leave their adjoining place of worship, and to assemble on the Green. But as it might be deemed a trespass, we could not legally advise them to persist. At Westend, in Middlesex, persons were allowed on Sundays to play at cricket on the Common, nor did the clergyman complain. But when some persons wished to occupy another corner of the Green for the preaching of the Gospel, then the clergyman delayed not to interpose, and such measures were taken that all preaching was prevented, and the place left to the divided and alternate empire of the cricketers and of the church! Similar interruption occurred at Bucklebury, in Berks. The parochial clergyman did not interrupt or sanction interruption. But another clergyman, forsooth a Justice of the Peace, and clerk, came from his own parish with his son, a servant, and a constable, made disgusting noises, endeavoured to disturb and ridicule the peaceful people in their worship, and by threatening them with apprehension by the constable, he brought them to disperse.

At Winchester, last month, a man belonging to some Seceders from the Wesleyan Methodists was guilty of the offence of preaching in the streets. To prison he was committed, and heavy recognizances were required. Those recognizances might have precluded his future labors, and he has refused to give a pledge which his conscience would not allow him to fulfil. Imprisonment therefore is his doom, and a prisoner he continues for the deed which in other states and times has immortalized Wesley, Whitfield, and many benevolent and holy men, and which the great apostle and even the Saviour of mankind cheerfully performed. To abstain from such labors may be wise and human; but to err with such greater beings seems more divine. While therefore we are here enjoying the liberty we possess, he is still in gaol. If the magistrate of that ancient city had dismissed the man with a caution and rebuke who would have condemned him? would not that conduct have been more consonant to Christian charity than to commit him to a vile gaol among men guilty of the crimes he desired to lessen, and accused of breaking that peace which he was desirous to preserve; I have had a plain and heart-dictated letter from his wife, in which she says, "It is a hard thing to see poor William looking through the prison bars!" Eminent counsel have been consulted, all that can be done shall be attempted for his release.

#### *Refusal to bury the dead.*

The clergy have repeatedly refused to bury persons not baptized by Ministers of the Established Church, notwithstanding the law is clear.

At Child's Ercol, in Shropshire, the Rev. Mr. Hodgkins declined to bury a child baptized by a Dissenting Minister, the parents were therefore compelled to deposit the child in another and distant grave. In this case, however, ignorance rather than malevolence produced an effect which he now regrets, and which he assures us shall not recur. At Rudwick, in Sussex, a child named Etherington, which had been baptized by a Dissenting Minister, died; application was made to

the aged clergyman to officiate, but he refused. The parents gave him regular and convenient notice of the time they should attend, and they attended at the church-yard with their friends in sad procession. The clergyman, however, was determined in his refusal, and as the mourners passed along they saw him driving by in his chaise, heedless of their notice and their grief. The child was then taken nine miles to a dissenting burial ground, and there interred at a great inconvenience and expense. To this clergyman we wrote. The result confirmed our experience, that the insolent are often timid, and that no cheeks are sooner blanched by fear than those which are soon crimsoned by disdain. Little spirit is required to outbrag such braggarts; and this very man, when threatened with suspension from his living for his neglect, wrote to the minister connected with the Home Missionary Society, labouring in that district, "that he would attend and perform the customary service on the day he might appoint." Resolved that an example should be made, the coffin was disinterred, brought back to the parish, and the burial service of the church was read over the remains! A triumph truly! yet what sad conflicts and hideous victories! At South Shields the clergyman has refused to bury a child baptized by the Rev. Mr. Lawson of that place, unless he received the fees of baptism as well as of interment. What parents in such moments would withhold any demand? The fees were paid. Mr. Lawson was indignant, and interfered. An action was threatened against the clergyman for the recovery of the money; he offered to give Mr. Lawson back the money. "No, Sir," said he, "send it back yourself, and let all know that you had no right to do the evil you have done."

The Baptists in this respect have still more cause of complaint, because although the clergy may be compelled to bury all baptised children, no law, it is thought obliges them to bury the unbaptised.

At Llandulas, in North Wales, in the diocese of St. Asaph, the Rev. Mr. Hughes, the clergyman, refused interment to an infant six weeks old, the child of Baptist parents. At first he only refused himself to officiate; then he said that it should not be buried: that prohibition, however, he recalled, and would allow the interment, provided the father and a friend brought the corpse at eight o'clock at night, (and this was in the month of December,)—and that without ceremony it was deposited in a certain part of the church yard where still born infants are entombed! Well indeed may you evince disgust. Why this poor child had as much right to a place in the church-yard as this clergyman had to the profit of his glebe. The father would not comply with such gross indignities, and the mother, who had a tender heart, though feeble frame, said, "No;" the child she had borne upon her bosom, and whose spirit angels had upborne, should not be thus degraded at the mandate of unchristian men. No! they took their child to a Baptist burial ground, nine miles distant. This indignity and inconvenience and expense, they were obliged to suffer; and rarely may enjoy the sad though soothing pleasure of going to plant wild flowers upon the grassy hillock that marks the grave.

At Islington, in Devon, a similar refusal had occurred. Oppression makes fools ingenious, and



the timid brave. Determined that some funeral right should be performed, 14 Yeoman, and the Baptist Minister stood outside the church-yard, and on its very verge, and the minister delivered an address and offered prayer. But even they perhaps were trespassing, or if they stood on a church path, might be apprehended like the poor man at Winchester, as breakers of the peace. And it is in England and in the nineteenth century, these deeds are done!

*Poor rates a mean of Persecution.*

In many places, Dissenters have complained that the Poor's Rates have been made a mean of persecution. At Wittering, in Leicestershire, a poor man, who had allowed preaching in his cottage, was threatened to be deprived of all assistance. In other places, the same method has been adopted by persons of high rank to obtain the same result. But the plan adopted by Lord Rolle, in Devonshire, is most decisive, and, for the information of all bigots, may be well revealed. He actually inserts a special provision in his leases, that the lease shall immediately be forfeited if any preaching be allowed. Oh! liberal Lord Rolle! a British nobleman! and an old man too, —trembling on the borders of the grave! Is not he forging fetters to bind posterity? Is not he planning that the spirit of intolerance shall descend with his estates, as an hereditary heirloom?

*Exclusion from the Universities.*

Who does not feel that our exclusion from the Universities, that are the boast of Britons, is a tyrannous and cruel wrong? How can the ingenuous and educated youth of Protestant Dissenters look on those venerable seats of learning—the bowers where Bacon, Locke, and Newton reposed and studied, and where our celestial bards first breathed their strains—without an emulous glow, a kindling of poetic feeling, and an ardent wish to share their benefits? I have myself wandered among their Gothic structures, have paced the margin of the Isis and the Cam, have wandered amid their parks and groves, have gazed on their collections of ancient and modern lore, have felt that science might never boast a nobler home; but I have, too, felt a stranger in my native land. I stood on the border of a paradise I could not enter; odious statutes hostile as avenging cherubim, forbade my entrance. What to me was the magnificence and beauty—what the fruits of intellect and stores of knowledge, if I might not dwell in those abodes, nor share the treasures? Into those Universities Dissenters cannot be admitted, or take degrees of honour, but by apostasy from the principles of their fore fathers. They cannot gather the laurels which there may grow, without signing articles of faith in which they do not agree, and the very signature of which they may condemn. Therefore am I gladdened that our Chairman, and men of rank and influence, and of unbounded talent, undeterred by obloquy and opposition, have resolved to found in London an University, in which Protestants and Catholics, Jews and Christians, may all receive the best instruction, without leaving the paternal roof, and without any obtrusive interference with their religious creeds. I hope that similar colleges will be founded in all the great towns and cities of the empire, and that learning, and liberty, and religion will advance together with triumphant speed!

*Conclusion.*

Earnestly I deprecate the spirit of selfishness which sometimes influences Protestant Dissenters. Parents are taking their children to the parish church to be baptized. Young men are apostatizing from the faith of their fathers for literary honor and paltry gain. I lament this spirit because they sacrifice their honour, not because it diminishes the number of Dissenters; for to numbers I pay little heed, and should still maintain and recommend our principles, though but one Dissenter remained resident on earth. We should watch against this spirit of selfishness. Superstition rests on a couch of skulls, and loves to lave herself in blood. We breathe the sweet, fresh air of liberty; let us ever be mindful of the victims we have left behind, and who are amid the gloom and dangers whence we may have escaped. Oh that I were able to exhibit selfishness in all its true deformity! then those who are most under its dominion would loathe and burst its thrall. As the fair lady on whose snowy bosom rests the incubus of night-mare, would wish to shake off the ill intruder; so, could I depict selfishness, as it visits the aged and the young, the lovely and the wise, benumbing each faculty, and infusing to the heart the apathy of death, I am persuaded that all would shrink from its embraces, and would renew to benevolence and to freedom their devotion and their truth. But should multitudes allow his influence, we may not despond. Throughout the world, and in that assembly, the love of liberty did not decline. Many whom I see around me have grown grey, devoted to her cause; and the manly bosoms of our vigorous youths beat gladly at her name. Still shall it be taught by our pastors to the people, and by our matrons to their noble boys: and if we might raise a temple to any thing below the skies, to liberty the altar should be reared; and if the inscription or our purpose be inquired, I will reply in the language of the immortal Locke, "Liberty, absolute liberty, just and true liberty, equal and impartial liberty, is what we need."

**BRILLIANT SPEECH.**

The following eloquent speech was delivered at the Anniversary meeting of the Bible Society at Newcastle, (Eng.) by Thomas Knott, a native of Ireland, a member of the Society of Friends, and not nineteen years of age.

Unaccustomed as I am to speak in a public assembly, it is, worthy Chairman, with embarrassed feelings upon this important occasion that I obtrude myself on your attention. When I find myself in the presence of this numerous and respectable meeting, and see around me so many superior to myself in age, wisdom, and acquirements, I am ready to shrink from this public expression of my sentiments, and silently with yours, to unite my secret aspirations; but, under the influence of that feeling which the proceedings of the evening have excited, I address you, and let the cause which I plead be the apology for its humble advocate. It has, my assembled friends, (for all who are friends to the Bible must be friends to each other,) fallen to our lot to live in an age unprecedented in the annals of the world—an age pregnant with events which no human calculation could unfold, whether we recur to the political

phenomena which have appeared in our own hemisphere; those remarkable revolutions which subverted kingdoms and shook empires to their centre—or to the more widely extended and prosperous efforts of modern philanthropy, which have commanded the approbation of an approving world. But, if we cannot recount the numerous offspring of our christian charity or number the many valuable institutions which do honor to human nature, and exalt the British character, we shall find that one, the most noble in its object, extensive in its operation, beneficial in its tendency, and successful in its efforts, to be the British and Foreign Bible Society; which, whether we watched in its infancy, followed in the rapidity of its progress, or view its extent and grandeur, declares the pointing finger of that superintending providence, whose resistless agency no circumstances can control, and who gave it birth at the most unexpected period. It was not when peace had hushed the tumults of the camp, and opened every port to receive the friendly messenger. No! it was when Europe was in arms, and the tocsin sounded but to summon embattled nations to the sanguinary contest—it was when our national existence was in danger, and the venerable fabric of our religion was assailed by the deadly shafts of infidelity—it was then, that in the capital of the British empire, this institution was founded, which summoned all Christendom to rally round one standard—the Bible! the receptacle of our common faith, no matter under what name we may have been born!—no matter what may be the sentiments of our adoption!—Every one who believed in the immortality of the soul, in the necessity of divine revelation, was called upon to unite, protect, and exalt the ark of the new covenant. This grand union did in effect soften that asperity of feeling which so frequently arises from a difference in sentiment, and brought into action those sympathies of our nature which creed and party have had the never failing tendency to extinguish. This institution, so healing in its principles, flourished under the auspices of princes, under the patronage of the senate, the pulpit, and the judgment seat: it aroused the dormant energies of every class of the community, from the royal inhabitant of the palace to the inmate of the humble cottage; it took root in the British soil, and made the inhabitable world the sphere of its exertions; it knew no geographical boundaries, its limits were the circumference of the globe. The simplicity of the design was compatible with its importance—to circulate the sacred volume without any exposition, leaving every man to put his own construction upon the text, and to exercise the rights of an unshackled judgment. There was, indeed, a time when sober inquiry was deemed heresy, and the Bible was accessible only to the learned; when the immortal Wickliffe appeared to develop those great principles of reformation, which have through the progressive stages of society to the present, extended the borders of the true church, and enlarged the boundaries of civil and religious freedom.

After him, Knox arose, the northern star of Britain, to shine through that thick darkness which obscured the moral and religious world; in his presence superstition trembled; at his touch, the fog of ignorance vanished as the mist before the morning ray. Oh! were they present, (but I trust their spirits breathe in this assembly,) they would com-

bine with yours their efforts for the universal circulation of the Bible—that Book to which we all appeal for the validity of our doctrines, and which—if we admit the united suffrage of the pious and learned, for the importance of its history and the beauty of its language, the purity of its precepts, the dignified simplicity of its doctrine, but, above all, its claim to a divine origin—may be characterized as the matchless volume of morality and religion. Yet there are to be found some in disguise, and others in open array, ready with unhallowed hands to pull down the pillars of the temple, to take away from the Christian voyager his landmark and guide to his destined port, and steal from him that anchor intended as his stay in this troubled sea of life—through all its vicissitudes, through all the varied changes of our being they would rob the orphan of his hopes, and the widow of the only balm she has to mingle with her sorrows;—would destroy her confidence in those promises which are as consolatory as the oil and wine of the good Samaritan, as universal as the vivifying sunbeam on creation. But of the practical consequences of their baneful principles, we have in a neighboring nation, a melancholy example; there the sacred name of liberty was stamped upon anarchy and confusion, there every social band was broken, and the savage yell of murder drowned the piercing cry of innocence. Let the guillotine, stained with life's crimson current, let it bear witness; let the royal assassin, with his hands imbrued in the blood of his unfortunate monarch, let that bear testimony; though even in this life he was visited with retributive justice, and let not the words of the unhappy Louis be forgotten: "to retain my Bible I would resign my crown." But will they, (wandering themselves in the mazes of skepticism,) still tell you that you are leading mankind into error and delusion? To these disciples of a false prophet I would reply, we will not quit the terra firma of experience and observation, if the doctrines which the Bible contains are not true, their dissemination will enable a greater number to detect their fallacy and condemn their import.

But let us take another view, and see the efficacy of those principles which the Bible inculcates, and which promote order and happiness—which are suited to every station in life, and every stage of being in this probationary state of existence. When the unrelenting justice of her country brought Lady Jane Grey to the scaffold—when youth was no apology, and she had to atone with her life for an act, which though illegal, originated in filial affection—in that trying hour, when she had to exchange the royal mantle for a shroud, and the palace for a sepulchre, it was the benign spirit of Christianity which enabled her to look with tranquil eye upon her passport to eternity, and even to bless the hand that ushered her within the portals of the invisible world; while she taught an impressive lesson, and gave an indubitable evidence of the efficacy of her religious principles to those she left behind, to weep over the untimely tomb of virtue, beauty and innocence. The magnanimous Lord Strafford, who fell a victim to the violence of the times, when he was led to the public execution, followed by his helpless smiling children, it was the benign spirit of Christianity which inspired him with resignation to meet his hapless fate, and endued him with a fortitude unknown to the stoicism of the Greek, the stern virtue of the



Roman, or the obduracy and blind devotion of a Druid's priesthood. The benign spirit breathes in that religion, which has supported its votaries through every voluntary suffering, and enabled them to triumph even in the agonies of death; which has commanded the proselyte to embrace its principle on the very spot where it was sealed with the dying testimony of its martyred followers. Not those only who lull upon the velvet couch, and enjoy all that art and luxury can furnish to make them happy, share in its consolation; in the humble walks of life, it is a companion to the poor and destitute. Have you not seen the tear trickle down the furrowed cheek of age on the perusal of the sacred volume? Have you not seen, when the head rolled upon a death-bed pillow, and the fluttering spirit was about to quit its clayed tenement, a ray of hope light the poor man through the chambers of death to a more permanent and quiet habitation? Yes, you have seen the profligate, who had added to the follies of youth the vices of a more mature age, reclaimed to live in that life, and hope in that immortality, which has been brought to light by the gospel; and those passions, which unbridled and let loose in society, lay waste the path of life, under the regulating influence of Christian principles, give vigor to our efforts and vitality to our moral being. If these principles be taught in the Bible, and the circulation of the Bible be the sole object of this Catholic institution, who can remain an idle spectator of the scene?—who will not enter into this vineyard and work?

Now permit me worthy Chairman to take a glance at Ireland, the sister kingdom. United as she is to this country by ties which are mutual, and, I trust, will never be broken, she has involved with yours, her interest, her existence, and her happiness. I must lament the misguided policy of that system which has cramped her energies, and operated in a way inimical to the designs of this institution inasmuch as it has tended to irritate the mind, or produce a servile habit to abase her native character, and demoralize the people. The circumstances that have evolved since the period of our connexion, it is unnecessary, it would be invidious, to detail; they are written in the heart rending characters of crime and revolution; may they be blotted from the page of recollection, and the commencement of a new era obliterate the remembrance of the past! A brighter day dawns upon my native country; the horizon brightens in my view!—Education, that potent genius, confers upon its objects the wisdom and experience of past ages expands the mind, informs the intellect, and cultivates those talents that adorn life and cheer its tedious journey. It may, when I mention Ireland, be in a peculiar sense termed the *Esaias* of the gospel. Education gains ground rapidly in that country: Lancaster has given impulse to the generous feeling of an Irish public; he needs no mausoleum to record his labors or transmit his name to posterity: he will leave behind many living monuments; he forms the character of the rising generation, and their virtues will embalm his memory. Schools multiply amongst us, and will, I trust, at no distant period be open to the whole mass of our population. But let the Bible accompany the march of intellect; for, as the moon derives from the sun her light, and pours her silver ray upon creation, so does education derive all its

lustre from religion, and become at once an ornament and a blessing. The British and Foreign Bible Society, which in the beautiful harmony of its system, can attend to the minute or embrace the whole, looked with anxious eye upon Ireland, and under its auspices the Hibernian Bible Society was established and rose with rapid but progressive steps to importance. You will have some idea of its progress, when I tell you, that in one year not less than 25 Branch Bible Societies became connected with the Irish institution, and now not a single county in that kingdom is without its Bible Society, while in some there are two or three. In the same time between 20 and 30,000 copies of the Bible and Testament were distributed; and they were received and read with avidity. Oh! methinks I see, at the close of the evening under the spreading foliage, before his mud wall cottage, the spectacled eye of the aged peasant intent on the sacred volume, his family around him all deriving from it their ideas of good and evil. Even the Catholic proffers his assistance;—(I hail it as a favorable omen of the future;) you will excuse me while I relate to you a most interesting circumstance. A respectable Catholic priest in Ireland, who had admitted the Testament in his parish, one day thus addressed his flock:—"I hold in my hand the New Testament in the Irish language; I shall now read to you in a language which you all understand, the gospel for the day, which you have just now heard in a language you did not understand," and he read a chapter according to St. Matthew. They all listened with earnestness and attention. "Be not disturbed," said he, "by any reports you may hear relative to the difference between the Protestant and Catholic translations—there is just as much difference as in saying 2 and 4 make 6, and 4 and 2 make 6—a difference in the words makes no alteration in the sense. You will hear those scriptures continually from our children, and hearing, may you find salvation." If this union of Catholic and Protestant become general, it will be attended with incalculable benefit to that country it will stifle that spirit of intolerance, which has, like the Sirocco of the desert, sometimes unseen, but always with fatal certainty blasted the germe of virtue, and blighted the bud of genius.

But a prominent feature in the history of the British and Foreign Bible Society, is, that the female part of the community are marshalled in its ranks. Objections have indeed been made to their active co operation, as if women were to be here the partners in our toils, and not candidates for eternity; but in defiance of prejudice, thirteen female Bible Associations exist on the continent of America, two in this country, and one in the metropolis of the sister kingdom, which, patronized by ladies of the first rank and character, has already proved an efficient auxiliary to the national institution in Dublin; and though it may not be found necessary or expedient generally to establish these associations, yet, knowing the influence of the female character on society, we would wish to enlist them in our service. Oh! when the maternal smile diffuses happiness around you, and the domestic circle basks in the sunshine of your presence; when you cherish with the milk of human kindness your rising offspring, and imbue their tender minds with the principles you

derive from that oracle, which gives to every social bond its awful sanction, to life the charms of the present, and in the spirit of prophecy, certainty to the future; you will tell them millions are still destitute of the blessing, but that there exists in the land that gave them birth, an institution which promises the inestimable gift to every kindred, nation, tongue and people under heaven's canopy; and which, when the prisoner is released from his captivity, gives him the Bible as his legacy, which tells him to unclasp his helmet and sheath his sword, to let it sleep forever in the scabbard; which breathes peace, arrests the warrior in his career, when he goes forth, like a destroying angel, to immolate thousands at the gory shrine of a lawless and infuriate ambition; which, by removing the cause, will release us from all the calamities of war—the greatest curse and moral evil afflicted humanity ever entailed upon itself.

The Bible Society, in its progress, will level that mound which has so long separated the Mahometan, the Jew, and the Gentile; the deluded follower of the false prophet will lay aside his alcoran, and receive the Bible; the Israelite will reject the talmud and own his Saviour; and the Gentile will flock to the ensign which has been 'set up for the nations, to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' This society has traversed Europe, making every capital the estuary of its love and successful labors. In Asia, the pious missionary—who goes like Paul, bound in the spirit, not knowing what may befall him on his journey—who surrenders all his present enjoyments to endure perils, hunger, and fatigue, and climbs the hill or descends the valley, to publish the glad tidings of the gospel—is become the active instrument of the British and Foreign Bible Society, and trims the midnight lamp to give the Bible to the Hindoo in an intelligible language, to rescue him from perishing on the banks of the Ganges, or from being crushed by the vehicle that carries his wooden god. The millions of Chinese, lost in idolatry, and ignorant of that resurrection which is the earnest of their own, are already visited! and you will irrigate the deserts of Tartary with the fertilizing streams of the gospel; there will be given unto them the glory of Lebanon, and the excellency of Sharon and Carmel. Nor are the remote and extensive regions of the Northern Asia, beyond the reach of your genial influence; the Siberian Exile, whether lost in the deep recess of some lonely glen, or buried in the eternal gloom of his dreary forests, when light shines into darkness he will bless you. For more than two centuries has Western Africa been visited by Europeans, but, alas! the flag under which they sailed was long the signal for rapine and desolation, though now the harbinger of peace and blessing. You have indeed signed the death warrant of slavery, broken the chains of negro thralldom, and told the sons of Guinea to be free; it remains, then, for you who have released the body from its fetters, to emancipate that part which is immortal, to point to an everlasting inheritance, to that kingdom whose light is God, and whose foundation is eternity. May 'he who can draw out the leviathan with a hook,' put his yoke upon the barbarian, and Christianize, through the instrumentali-

ty of this institution, that extensive continent, from its interior to its extreme shores.

But let us cross the Atlantic: there is a numerous family; more than 120 Bible Societies have started into existence in North America; the Indian wandering in his native wilds, is an object of their charity;—the Esquimaux, even now, read the scriptures in their own language. Nor has the southern continent of the new world been forgotten; it has been visited by the bounty of that society which considers the whole human family equal in their claim, as the children of one universal Parent. Oh! could we hover on the wing of fancy in the blue concave, and behold our sun but as a twinkling star, and every twinkling star that lights up the fabric of nature as the sun and centre of another system! Could we see the Almighty Father with his fiat give impulse to all the planetary worlds that revolve round them, while we contemplated the immensity of the design, and the magnitude of the power that could accomplish! Lost in wonder and astonishment, the mind sinks into its own vacuity. But, when we remember that the same supreme Intelligence which supports the whole, has condescended to reveal his will to mankind for their government, and gave, through the Mediator of the new covenant, a more perfect dispensation; Oh! then to muse his 'ineffable praise,' while we receive the invaluable favor, let us give some evidence of our gratitude by the diffusion of the blessing. Let, then, the British mariner and Christian, offering in one hand the documents of Heaven, with the other unfurl the swelling canvass to the gales of a propitious Providence, to explore every region and every clime, touch upon every shore, and visit every island that rises from the bosom of the ocean. May we not look forward to that time when the temple of the Juggernaut, of the Lama, and the Japanese idol, and every temple that has an altar raised unto the unknown God, will be in ruins, and one universal temple be erected, in which the people will be the living church—the heart, the altar, and the incense, adoration, and gratitude! To realize this rapturous prospect and prophecy, some may offer their time, some their talents, and others a pecuniary sacrifice; all may throw their mite into the treasury, looking for a reward in 'that undiscovered country,' where the light will yet burst upon your enraptured vision.

A young man has trespassed too long upon your attention: there may be those, but, I trust, there is no one present, who will call zeal, enthusiasm, or an expression of interest in the concerns of this noble institution, presumption. In such a cause we must not be abashed by the strictures of the critic, the frown of the worldling, or the malignant smile of ignorance and envy; let me then petition you for the millions of human beings who are still sunk in the lowest depths of barbarism and degradation, for the wild Arab and the tawney Hottentot, for the savage devouring cannibal, for the wretched inhabitant of Terra del Fuego, whether he traverse the mountain covered with burning lava or clothed in perpetual snow; for the Indian still wielding the murderous tomahawk, and the shivering native of Kamschatka. Oh! with such a theme, I forget my humble character; and would intreat you, by that love which is the characteristic of that gospel we promulgate, which



flows universal to the whole human family, by every domestic duty and social obligation, by the shedding of that blood which was to seal and ratify the new covenant, to aid us in the accomplishment of this our one grand and unexceptionable object, till every mountain rise an altar, and every stream flow a libation; till every valley ring with hosanna, every mouth become vocal with one utterance! In our own favored country, we will give stability to the throne and constitution, peace to the community, and to the state a vigorous and enlightened population: we will do more than this, we will make the Bible the religion of the world.

### REFORMATION IN MORALS

We dissent altogether from the popular opinion, that men of piety should never manifest any peculiar zeal in favor of the execution of laws against vice and immorality. In a republican government like our own, all men have not only equal rights, but they have in some respects, an equal interest, and an equal share of responsibility. Since the choice of rulers emanates from the people, the latter must be responsible for the character and conduct of the men whom they choose. For the same reason they are responsible, too, for the character of the laws which are enacted for the good of the Commonwealth; and still more so for the execution of those laws,—especially since public and individual influence are indispensable to this execution. The pious man is an important member of this republic; and there is no consideration which should prevent him from *doing all his duty*, as such a member,—yielding to no mistaken maxims of prudence, and fearless of all consequences.

Some of the difficulties which he might be expected to meet with, in such a course, are pointed out in the following spirited extract from "DOCT. BEECHER ON MORALS," which we copy from the Connecticut Observer.—*West. Rec.*

#### REFORMATION.

With respect to the difficulties which may be expected to attend a work of reformation, one obvious impediment will be found in the number and character of those who must be immediately affected by such a work. The sons of Belial, in a time of declension, are numerous and daring. Emboldened by impunity, they have declared themselves independent both of God and man, and are leagued by a common interest and a common feeling to defend their usurped immunities. They are watchful and zealous, and the moment an effort is made to execute the laws, every mouth is open against the work; and their clamors, and sneers, and threatenings, and lies, like the croakings of Egypt, fill the land.

This direct opposition may be expected to receive from various sources, collateral aid. In this wicked world where the love of money is the root of evil, there are not a few who traffic in the souls and bodies of men. Not immoral always in their own conduct, they thrive by the vices of other men, and may be tempted to resist a reformation, which would dry up these impure sources of revenue. They would not justify intemperance nor the means of promoting it, but pretexts are never wanting to conceal the real motives of men and justify opposition to whatever they deem inconsistent with their interest. Though reformation,

therefore, might be admitted to be desirable, either the motives of those who make the attempt, or the means by which they make it, will always be wrong; and it will be impossible ever to devise a right way till their interest is on the other side. In many cases it is to be hoped that integrity would get the victory over cupidity: but in many more it is to be feared that avarice, secretly or openly, would send recruits to the standard of opposition.

This phalanx may receive some augmentation from those whose pride may be wounded through the medium of their unhappy relatives.

They could endure to see them live in infamy and die in despair—while they shrink from the imagined disgrace of applying a remedy which may rescue the victim, or limit the influence of his pestilent example.

*How long shall it be ere men will learn that sin is infamy, and that reformation is glory and honor?*

To the preceding must be added the opposition of all the timid, falsely called peace-makers.

They lament bitterly the prevailing evils of the day, and multiply predictions of divine judgments and speedy ruin. But if a voice be raised, or a finger be lifted to attempt a reformation, they are in a tremor lest the peace of society be invaded. Their maxim would seem to be, "Better to die in sin, if we may but die quietly, than to purchase life and honor by contending for them." If men will be wicked, let them be wicked, if they will but be peaceable. But the mischief is, men freed from restraint will be wicked, and will not be peaceable. No method can be devised more effectual to destroy the peace of society, than tamely to give up the laws to conciliate the favor of the flagitious. Like the tribute paid by the degenerate Romans, to purchase peace of the northern barbarians, every concession will increase the demand, and render resistance more hopeless.

Another class of men will encamp very near the enemy through mere love of ease.

They have no objection that vice should be suppressed, and good morals promoted, if these events would come to pass of their own accord; but when the question is asked, What must be done? this talk of action is a terrific thing, and if in their panic they go not over to the enemy, it is only because the enemy also demands courage and enterprise.—In this dilemma, it is judged expedient to put in requisition the resources of wisdom, and gravely to caution against rashness, and innovation, and zeal without knowledge, until all about them are persuaded that the safest and wisest and easiest way, is to do nothing.

There is another class of men, not too indolent, but too exclusively occupied with schemes of personal enterprise, to bestow that time or labor upon plans which regard only the general good.

If their fields bring forth abundantly, if their profession be lucrative, if they can buy and sell, and get gain, it is enough. Society must take care of itself. Distant consequences are not to be regarded, and generations to come must provide for their own safety. The stream of business hurries them on, without the leisure of a moment, or an anxious thought concerning the general welfare.

Another impediment to be apprehended when the work of Reformation is attempted, is found in

the large territory of neutral ground, which, on such occasions, is often very populous.

Many would engage in the enterprise cheerfully, were they quite certain it could be done with perfect safety. But perhaps it may injure their interest or affect their popularity. They take their stand, therefore on this safe middle ground. They will not oppose the work, for perhaps it may be popular: And they will not help the work, for perhaps it may be unpopular. They wait therefore, till they see whether Israel or Amalek prevail, and then, with much self complacency, fall in on the popular side.

This neutral territory is especially large in a republican government, where so much emolument, and the gratification of so much ambition depend upon the suffrages of the people. It requires no deep investigation to make it manifest to the candidate for suffrage—that if he lend his influence to prevent travelling on the Sabbath, the Sabbath breaker will not vote for him; if he lay his hand upon tippling shops, and drunkards, the whole suffrage of those who are implicated will be turned against him. Hence many who should be a terror to evil-doers, do bear the sword in vain. They persuade themselves that theirs is a peculiar case, and that for them it is not best to volunteer in the work of reformation.

To reduce the power of this temptation, it may be laid down as a maxim, that when the toleration of crimes becomes the price of public suffrage—when the people will not endure the restraint of righteous laws, but reward magistrates who violate their oath, and suffer them to sin with impunity; and when magistrates will sell their conscience and the public good for a little brief authority, then the public suffrage is of but little value—for the day of liberty is drawing to a close, and the night of despotism is at hand. The people are prepared to become slaves, and the flagitious to usurp the government, and rule them with a rod of iron. No compact formed by man is more unhallowed or pernicious than this tacit compact between rulers and subjects to dispense with the laws and tolerate crimes.

In the midst of these difficulties, there are not a few who greatly magnify them by unmanly dejection.

Like the captive Israelites, they sit down and fold their hands, and sigh and weep, and wish that something might be done, but inculcate unceasingly the disheartening prediction that nothing can be done. "It is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which came of the giants, and we were in our own sight as grasshoppers, and so we were in their sight."

Because the work cannot be done at a stroke, they conclude that it can never be done. Because all that might be desirable cannot be obtained, perhaps they conclude that nothing can be obtained.

Talk of reformation; and the whole nation, with all its crimes, rises up before them with dismay and despair. It seems never to have occurred to them that if we cannot do great good it is best to do a little; and that by accomplishing with persevering industry all that is practicable, the ultimate amount may be great, surpassing expectation.

There is yet another class of men, who by no means despair of deliverance. But they have no conception that human exertion will be of much avail.

If we are delivered God must deliver us, and we must pray and wait till it shall please him to come and save us. But we may pray and wait for ever, upon this principle, and the Lord will not come.

The kingdom of God is a kingdom of means, and though the excellency of the power belongs to him exclusively; human instrumentality is indispensable.

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## RELIGIOUS INTELLIGENCER.

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NEW-HAVEN, AUGUST 5, 1826.

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### HOME MISSIONARY SOCIETY.

A Society, Auxiliary to the Home Missionary Society, was lately formed at Utica. Delegates were present from several Presbyteries. A Constitution was adopted, and a very appropriate Circular addressed to the christian public.

### EMANCIPATION OF SLAVES.

The Establishment in Tennessee for emancipating slaves, which was commenced by Miss Frances Wright, will, no doubt, if supported, be a useful institution. It would in most cases be an injury, not only to the community, but to the slaves themselves, were they set at liberty without knowing how to take care of themselves, or without any one to direct them or provide for them. "The Emancipating Society takes charge of those slaves whose owners wish them to be colonized and emancipated, but who have not the means or inclination to take that charge upon themselves. Families of slaves are also purchased from those owners who will not give liberty to them, except on condition of receiving a pecuniary compensation. The slaves in this establishment are not urged to work by fear of the lash, or the presence of an overseer. They are directed in the usual way that free laborers are. They have three good meals per day, and all necessary clothing. Their work is conducted by themselves. Those among them who are desirous of acquiring information, are instructed, but nothing is forced. The bad habits which some of them brought are daily lessening, and better ones succeeding. For the information of slave holders, who may think of sending their slaves to this establishment, and particularly such as expect their slaves to be purchased, it may be well to state that only laboring male hands can be received at what is called a customary price. Children cannot be paid for, their education and maintenance being a heavy charge to the establishment. Women can only be taken at a very reduced price."

### MANUMISSIONS.

Sampson David, Esq. a member of the legislature of Tennessee, who died in Jacksonboro, a few weeks ago, has provided in his will, that all his negroes, 22 in number, which are mostly young, should be manumitted in the year 1840, or at his wife's death, should that happen sooner; and has made ample provision for their removal to a for-



oreign colony, or to a free state, at their own option.—*Niles' Reg.*

Mr. Herbest B. Elder, who lately died in Petersburg, Va. has left 20 slaves to be transported as freemen, by the first opportunity, to the Colony in Liberia.

It is with great pleasure we add, that Mr. Henry Robertson, late of Hampton, Va. has left seven slaves free, with a legacy of fifty dollars for each, to aid their removal and comfortable settlement in Africa. These are gratifying indications of an increasing disposition to afford to those now excluded from the benefits of our Institution, a share in the blessings of African Colonization.

The Manumission society of North Carolina is now said to embrace more than 2000. the number is rapidly increasing. Several Female Auxiliary Associations have been formed.—*Genius Univ. Eman.*

### Revivals.

#### REVIVAL IN UTICA AND ITS VICINITY.

A letter dated May 31, from a member of the Welch congregation at Utica, and published in the Pittsburgh Recorder, gives the following account of the interesting work of grace which is going on in that region.

"A more powerful revival has never been witnessed in these parts, or perhaps in any part of America. A year ago there was no revival in any part of the western district of this State. Now there have been revivals in more than twenty-five townships of the same district, in some of which the work has been carried on with a power, which has hardly been known since the days of the apostles. At one or two periods of the revival at Rome, twenty were hopefully born into the kingdom of Christ in a day. About 240 have been received into the Presbyterian church at that place, and several into other churches. Between three and four hundred souls have, as we hope, been brought to know the truth as it is in Jesus, in this village—in our small society, between forty and fifty, which will nearly double our number of members. Some of these, perhaps eight or ten, will join some of the English churches, as they understand English best. It is supposed that between two and three thousand souls have been hopefully converted in this county, during the last six or seven months. There is no noise in our meetings, as we have seen in times of revival in Wales; but all is stillness and solemnity. I have never witnessed such solemnity and such an ardent spirit of prayer as I have during the last three or four months. There are prayer-meetings nearly every hour of the day in some parts of the village; and frequently several little circles meet for prayer at the same time in different places; and we trust there is much secret prayer. Some individuals have been known to spend whole nights in wrestling with God, as Jacob did, until break of day. I have known this among some of our society."

In Utica, 59 persons were admitted on one Sabbath into Christian communion by profession, in Mr. Aikin's church. About 40 have joined Mr. Brace's church, and nearly the same number Mr. Everett's. Many have also united with the Baptist and Methodist churches. All of the above, however, comprise but a part of the subjects of the present revival.

*Extract of a letter from the Rev. REUBEN WINCHELL, dated Lockport, N. Y. July 4, to the Editor of the Christian Watchman.*

DEAR BROTHER,—God of a truth has appeared for his cause in this place. Since my first visit here, in February, 1825, he has added to this (the Lockport) Church, between 60 and 70 members. We are still indulging pleasing hopes, that the shower is beginning to shed its healthful influence afresh. Ten have been baptized in the course of the Spring, and one more is now waiting the return of a proper season. Pray for us that we may be constantly equipped with the whole armor of God. The few churches composing the Niagara Baptist Association, scattered in this new region of country, are struggling against poverty, and a flood of error. Many of the churches have no Pastors, and the extensive district between this and Niagara Falls, (20 miles square) full of people, have not a regular minister of any denomination; also the region between the Ridge road and Lake Ontario (about 80 miles by 8,) is almost without a preached gospel; and between this and the Buffalo road south, a vast extent of country, the people say, "No man careth for our souls." Brother Going, I believe, is doing good about Buffalo. If you have any more zealous missionaries, who are willing to endure privations for the good of souls, do send them out, or at least one, to labor in this wilderness, where, "for lack of vision, the people perish."

Yours in the bonds of the Gospel,

REUBEN WINCHELL.

Rev. Mr. Frazer, in giving an account of a revival in Hopewell, states that he was requested by a young man, who attended his inquiry meeting, to visit his father's family, expressing a concern for the salvation of their souls. After giving us to understand that they were not members of any church, and that they had never erected the family altar in their dwelling, the narrative proceeds:

"I appointed a day for the purpose and visited them. As soon as convenient, I introduced religious conversation; and when an opportunity presented itself, made the inquiry, Do you keep up family worship? The father replied, 'Not steadily: it is too often neglected.' Again it was pressed, Do you worship God at all? 'Well (said he) I must acknowledge, I do not.' He confessed it was a duty, said he felt the necessity of attending to it; but alleged that he did not know how to begin. I said to him, Now is the time to make a beginning. To-morrow you may be beyond the reach of mercy. Here is your son, now a young man, who will join with us, and we will constitute a little praying band. The son, at my suggestion, agreed to precede the father in prayer, and thus set him an example. But as this proposition appeared to produce a sufficient effect upon the old man's feelings, and as I wished to spare them, I called upon him to pray first; he did so; the son followed, and we had an interesting little society. Father, mother, and son, are now members of the church; and so far as I can learn, they continue to bow before Jehovah daily at the family altar. O to witness ten thousand such scenes! I had rather hear the stammering tongue, the broken sentences, and groans

and sighs, of souls just creeping, and not yet able 'to go alone in prayer,' than the most refined performances of a silver-tongued saint."—*Chris. Mirror*.

The following interesting letter to the Editor of the New York Register, will furnish occasion of joy, to all who love Zion's enlargement, and particularly to those who have felt a deep interest for Canada.

Clinton, (U. C.) July 4, 1826.

Dear Brother,—The work of which I gave you an account a few weeks since, is still going on. Sixty-eight have been added by baptism, 11 by letter, and three restored, since I was called, in the Providence of God to take charge of the church in this place, one year ago this day. We have formed two female missionary Societies, one here, and the other at the south, distant about 9 miles, and are about to organize a tract society. My people have also commenced a meeting house, to be of brick 40 by 34 feet, with a gallery, which we expect will be completed this season.

I have just returned from attending the Upper Canada Baptist Association. The meeting was unusually interesting. There has been a great work the year past, in Elder Farmer's church, on the north side of the Lake; 105 have been added by baptism. There is an extensive harvest to be gathered in this region. O that more laborers might come out, and assist in the gracious work; they could not fail of receiving a rich reward.

Yours in the Gospel,

THOMAS MORGAN.

#### SABBATH SCHOOL RECORDS IN THE CITY OF NEW YORK.

##### Visits in search of Scholars.

As I came one day to the door of a small dark and inconvenient room, to inquire for children, a woman opened the door but two or three inches, and informed me that "she did not wish to have her children seen, for their clothes were so ragged." I reminded her of the utility of Sabbath Schools, and expressed my desire that they might attend, and that I might see them. With apparent reluctance she opened the door, and how degrading was the scene! Here stood the father, whose dirty and tattered clothes, like those of his companion, bespoke his indolence and vice, and there on a little bundle of rags their youngest child, entirely destitute of clothing. There stood two other children, who like the former were unclothed, and were dismayed at my approach. In one corner of the room was a few unclean plates; but there were neither chairs nor bed. The parents were unable to read, and knew not, that hereafter there was a heaven and a hell.

In a garret of the same street, I saw two amiable and mild children, who had been called to consign their father to the grave. The aspect of the room evinced that its tenants were wretched, indolent and immoral. The widow seemed too ignorant to instruct her children, but engaged them to become scholars. They appeared to have no correct views of the Sabbath, the soul and divine things. They had no bible, and few or none of the comforts of life. They and their mother did not know until I told them, "that their father still lived in eternity." She was reluctant to believe

it, and affirmed "that she could not see how I knew it." I told her that this truth was taught in the Bible.

In two or three adjacent rooms, resided children who have never entered our schools. Here heathenism reigns. Some of the parents had never heard that a Saviour had appeared in the flesh, bled and died to save sinners. The story which I told them about Him was to them new and affecting. They wished their children to attend the schools that they might know more about it.

In visiting a hundred families to obtain children for certain schools, I found that those who had never received the benefits of Sabbath schools were uniformly debased, ignorant, and indolent:—that their dress was ragged and loathsome, and that every part of their rooms presented a sad appearance. On the other hand, those poor parents and children who have been visited by the teachers of Sabbath schools have greatly improved, both as it respects their temporal and moral condition.

In an obscure chamber I became acquainted with a young lad who had been a scholar for some time. The family of which he is a member is reduced to a state of indigence and beggary; but still there were signs of cleanliness and economy about the house. The mother knew not a letter of the alphabet—and at the same time she was familiar with certain truths of the bible. When I spoke to her concerning God, Christ, the soul, time, death and eternity, she was very free to engage in the conversation. I asked her how she knew those things, since she could not read and had always neglected public worship. She told me that her son, who was a good child, and who had been taught to read in the Sabbath School, had read the scriptures to her, and that she could perfectly understand him. Other cases are as interesting. In a shop I saw a little girl standing by her mother. The mother informed me that owing to her poverty she was unable to attend divine service on the sabbath—but her daughter was a member of a Sabbath school. As I endeavored to address her on the concerns of the soul, she exhibited signs of deep feeling and conviction. "Sir," said she, "I have thought of these things for some time. One day when my child bro't me a tract which her teacher gave her I read it. Ever since I have felt that I have been a wicked creature. My mind has been solemn, and I have tried to pray." There is now some hope that she may become a follower of Christ.—*N. Y. Rel. Chronicle*.

#### OSAGE PRAYER.

"I want things. Thou, God, makest me poor. God, I want you to have pity on me; I am going to start; I want to obtain some horses; I want to obtain some Pawnee scalps."

This is a literal translation of an Indian prayer. It is communicated by the Rev. Mr. Vaill, the Missionary, for the purpose of awakening the sympathy of Christians.

With the Osages, this is one of their sweetest and best prayers. War, with them is the great road to honor. They know nothing of the glory beyond the tomb,—nor of the way to obtain it.

In my haste, I said, if they must fight, let us teach them to fight like men, in the fashion of polished nations, who can boast that they have



slain their thousands, and put ten thousand to flight, and done all this in style.

But I considered and opened the Bible. I read the promise, "They shall learn war no more."—I turned to the command, "Put up thy sword into the sheath." I turned, and looked at the *cause* of war, that it comes *hence*, even of our lusts, that war within. I then surveyed the *principles*, and the *precepts* of the Gospel; and I found peace proclaimed to the warrior. And I read too, "Blessed are the *peace makers*."

Christians, the Gospel is able to make the savage warrior throw down his tomahawk, and his scalping knife. It is able to make him peaceable; yea, more, wise and happy. It is able to *stop* their wars, and thus arrest the progress of their mutual destruction. You see their prayer is "for to kill and destroy." And their enemies pray for the same success; and thus they go on, *from destroying to destroy*, till the Gospel sheds its light, and calms the passions.

The Gospel is able to produce peace among the Indians, and nothing short of this is able to do it. Other means may *check* their wars, and restrain them for a season; but the Gospel will cure them for ever. Can any feel a secret wish that they go on, with their wars, till they have completed the work of destroying each other? Ah, this wish is from below, and need only to be seen but to be abhorred. Do any think it best not to trouble ourselves with them, and let them alone? Ah, this wish savors of the *earth*, and is *earthly*. It is *only the wisdom that cometh from above*, that will care for them, and send them the Gospel.

Christians, it is high time that the poor Indians were instructed how to pray, and what to pray for. Let us then go and teach them to pray, as Christ taught his disciples, "*Our Father, which art in heaven*," &c.

#### STATE OF RELIGION IN WALES.

The following is an extract of a letter from a Whitefieldian Methodist Minister in Wales, to his friend in Cambria County, Penn. It contains some cheering information respecting the progress of religion in that part of Great Britain. It has been translated from the Welch, and communicated for publication in the Pittsburgh Recorder.

"As to religious intelligence in our country, there is much to be said, so that I know not where to begin. The gospel is preached and crowned with success. Sunday Schools are established, and do prosper. Cards are committed to the flames. Church yards which used to be full of dust, made by the feet of ball players, are now covered with grass. Cockpits are decaying. Balls are becoming unfashionable. Meeting-houses are erected—More than twenty have been built in Montgomeryshire within the last three years. More than ten thousand scholars attend the Methodist Sunday Schools in the same county; and more than fifty thousand attend them in the six counties of North Wales, besides those who attend the schools of other denominations. There is a great change in the country. Sinners are saved and plucked as brands from the burning. The kingdom of Satan is decreasing, and the kingdom of Jesus rising on its ruins.—May the days speed-

ily come when the spirit shall be poured from on high—when the mountain of the Lord's house shall be established upon the top of the mountains, and all nations shall flow unto it! And among the multitudes who now flow unto it, may you, my dear relatives, be numbered! May you invite and encourage each other, saying. "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob," &c. Yea my dear relatives, may your face be turned towards Him who was nailed to the cross, even Jesus, who was pardon for the guilty, sanctification for the polluted, clothing for the destitute, &c."

#### RUTLAND COUNTY BIBLE SOCIETY.

At the recent semi-annual meeting (June 28,) of the Rutland Co. Bible Society, in Poultney, the members evinced an unusual interest in the object of their association.—The resolutions which were offered and sustained, were directed chiefly to two points: *the importance of ascertaining the extent, to which the indigent families in this county may be destitute of the sacred Scriptures, and the importance of offering them without delay a treasure so invaluable as the word of life*.—It was observed, that a principal reason why such scanty contributions had hitherto been made to the funds of this Society was the want of full and definite information respecting the religious necessities of many of our fellow-citizens—and especially those necessities, which it was our specific object, as a Bible Society to meet and remove. If the number of families, destitute of the sacred volume within our country, could be accurately ascertained, it was confidently believed, that the churches would not sleep, till the Bible was introduced into every house—to guide, and cheer, and bless every domestic circle. Such families were far more numerous, than was generally apprehended. Every field, which had been thoroughly explored, had produced results, equally unexpected and painful. As illustrations of this statement, the counties of Monroe and Washington, N. Y. were mentioned.—In Rutland County, agents had been appointed in every town, to ascertain how many Bibles were needed, who it was hoped would thoroughly explore their respective fields, and make returns to the Secretary of this Society, as early as the first day of September next. And, within *six months* from the present meeting, it was resolved, that the families destitute of the Bible in our County, shall be supplied with this blessed volume.

July, 1826.

SECRETARY.

We invite the particular attention of our readers to the concluding sentence of the above communication, and ask—Why does any County Bible Society in the State neglect to adopt a similar resolution? Why is it that the STATE has never been thoroughly explored, and the destitute families in it *all* supplied with the word of life?—Our resources are abundantly sufficient for this purpose, and it must be owing to mere listlessness and inactivity somewhere, that it has not long since been accomplished.—Who are guilty?—*Vermont Chron.*

The publisher of a Socinian Universalist paper in Milledgeville proposes to print a Book in which is proved from Scripture, that there is "No Devil—no Hell—no angry God!" Those who

are weak enough to believe the plain declaration of the Bible, that *God is angry with the wicked every day* will be astonished to hear from Milledgeville, that *Sin* no longer taints the mortal atmosphere of this world! Man has ceased to do evil! There is no avenging God! Well indeed may the publisher of such news declare that "it is highly interesting to every living man and woman." But why not take the last step in this march of "Reason," and say at once, *there is no God!* The existence of Jehovah is not more clearly taught in the Bible than the future punishment of the impenitent and unbelieving. We are told that "in this work is concentrated the wisdom of ages, of nations and of languages, the truth of Scripture and the word of God." The antiquity of some of its doctrines will not be disputed, for they were preached in the garden of Eden. See Genesis iii. 4.—*Georgia Reporter.*

#### IMPORTANT CHANGES IN LIFE.

*Extract of a letter from a young gentleman in New Jersey, to his friend in Lexington, Kentucky, dated March, 1826.*

My dear friend—Time has rolled rapidly away since we saw each other face to face; and in its flight, has marked two most important periods in the records of our lives! The one in yours which I refer to, is, when assembled with your friends, you approached the hymeneal altar, and before God and men as witnesses, contracted with a fellow being, for your mutual benefit through life.—The one in mine is somewhat similar to yours; the contract being made or rather sealed in the house of God; with his presence, and that of his holy angels and men as witnesses; your contract was for time only, but mine for time and eternity.

Then it was, I contracted with the Almighty, I hope in sincerity, through Jesus Christ as mediator, to become his by grace, and to trust in his salvation for time and eternity. But oh my dear friend, I have already been very unfaithful, and particularly so in not warning my friends who are living without God and without hope in the world of their great danger. Let me then redeem the time in some measure, by proving my friendship for you. We have both had and still have, each a pious parent. Their instructions given us in youth, I hope may yet be blessed to the everlasting welfare of our souls. But how have they been appreciated or regarded by us; has not our precious time been spent entirely upon objects of time and sense, in providing for our bodies only, to the utter neglect of our never dying souls?—This is a subject of the utmost importance to us; for it relates not only to time but eternity! A review of my life, led me to see that my conduct would not bear the test of that holy, wise just and good law of my creator; for it condemned every act of my life as sinful, selfish and opposed to him, and therefore subjected me to the punishment of everlasting banishment from his presence, and the pains of hell forever.

You my dear friend, have the word of God in your hands. You have heard, and I hope you still attend to the ministrations of that word. But how do you regard it? Do you go to it often and read over the precious promises as so many bequests to you? And do you feel and realize the enjoyment of any one of them, as you live from day to day?

As we have been instructed to seek his direction and favour in all our worldly pursuits, I hope you realize his blessing in your companion; and in return for his goodness to you, have reared a family altar to his praise.

When we last parted, the expectation of seeing you again in a few days, kept me from opening my bosom to you more freely. I then feared that the world was taking too fast hold on your heart, and I wished to caution you. I now feel more solemnly the importance of doing so. Were it a subject which related only to time, it were of importance; but considered in the light of eternity, it is infinitely more so. Consider my dear friend how you are living; what are you living for. Do you consider that the present life is all we must act for? Look into the word of truth, and see the record; read the word of Him, who spake as never man spake, "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy mind, and all thy strength. And thou shalt love thy neighbour as thyself." The question recurs to my heart, do you love? I desire to say, as did Peter, Thou O Lord knowest! But to the word of truth: there is my dear friend, written upon its sacred pages, a bequest to you, yes, I say to you! an offer of *everlasting life*, a greater treasure than mines of gold! for you may not only enjoy it in health but in sickness. Then it will afford you relief, and even joy when all other medicine fails. In prosperity it will purify your pleasures, and double your enjoyments in adversity. It will soothe and alleviate, when nothing else will; but the chiefest of its good qualities is, when time shall have finished his course, and earthly scenes are receding from view; when the quivering lip and heaving bosom, and fluttering pulse are chilling by the cold grasp of death! then it is that this precious bequest appears most valuable; then it is that the soul will realize and fully appreciate its real value! O then attend to it, let nothing hinder you; be faithful to your own soul, and do not defraud her of that inestimable treasure. For what shall it profit a man, if he gain the whole world and lose his own soul? If you have not yet secured an interest in the Saviour, O put not off this all important concern, for you know not what a day may bring forth. Now is the accepted time, and now is the day of salvation! Defer not, tomorrow may be too late, and if too late, all is lost forever.—*Western Luminary.*

#### A JEWISH SYNAGOGUE.

Upon entering one of these edifices on Saturday, you behold the assembly seated or standing with their hats on, and generally wearing an air of much indifference during the season of public devotion. The priest with a few attendants, is stationed on a high enclosed platform in the centre of the floor. As an instance of the little interest which is excited by the immediate business of the place, we recollect, that once, while we were fixing our attention on the intonations of the chanting priest, a highly respectable elder of the congregation arose and crossed the area, and taking his seat next us began the discussion of a curious point of Hebrew phraseology; after which, he entered upon much more general conversation, leaving on our minds at last the impression of his being a polite and hospitable entertainer, rather

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than of what we know he really was, a devout fellow worshipper.

The whole of the liturgy is conducted in the Hebrews language, with the exception indeed of occasional portions, which in some synagogues it seems are uttered in Spanish. These Spanish portions of the liturgy are employed only for a particular purpose, namely, to express the amount of monies offered for the benefit of the synagogue and its institutions, by the subscription of its members, thus interrupting the prayers and worship with the fiscal concerns of the establishment.—The ritual consists of reading and responses in a kind of chant, enunciated frequently with great indistinctness and volubility, now sinking into a low murmur, and now rising into a kind of nervous and violent vociferation. Owing to the rapidity of uttering the liturgy, it is generally finished in about three hours, though if it were conducted with due solemnity, and in a slow, distinct, impressive tone its length would certainly occupy five hours at least. There is nothing in the shape of a discourse, or religious instruction of any kind, except, we believe, on a few annual or occasional festivals. At these solemnities, some enlightened member of the body, is called upon to deliver an appropriate English discourse.—*North. Am. Review.*

#### REMARKS ON IRREVERENT SINGING.

One thing more, which I would take notice of before I conclude this part, is the mismanagement that has been in some places of the duty of singing praises to God. I believe it to have been one fruit of the extraordinary degrees of the sweet and joyful influences of the Spirit of God that have been lately given, that there has appeared such a disposition to abound in that duty, and frequently to fall in on this divine exercise; not only in appointed solemn meetings, but when Christians occasionally meet together at each other's houses. But the mismanagement I have respect to, is the getting into a way of performing it without almost any appearance of that reverence and solemnity with which all visible, open acts of divine worship ought to be attended; it may be two or three in a room singing hymns of praise to God, others that are present talking at the same time, others about their work, with little more appearance of regard to what is doing, than if some were only singing a common song, for their amusement and diversion. There is danger if such things are continued, of its coming to that by degrees, that a mere nothing be made of this duty, to the great violation of the third commandment. Let Christians abound as much as they will in this holy, heavenly exercise, in God's house and in their own houses; but when it is performed, let it be performed as a holy act, wherein they have immediately and visibly to do with God. When any open social act of devotion, or solemn worship is performed, God should be revered as visibly present, by those assembled. As we would not have the ark of God depart from us, nor provoke God to make a breach upon us, we should take heed that we handle the ark with reverence.—*President Edwards.*

The Winder Lodge of Baltimore have passed resolutions, appropriating twenty dollars of their funds to be subscribed to the American Colonization Society, and directing a correspondence to be opened with other Lodges in Maryland & elsewhere on that subject.

#### Obituary.

**DIED.**—At Montreal, the Rev. ABRAHAM BALDWIN, aged 34. Mr. B. was a native of Goshen in this state. He received his education at Yale College where he was graduated in 1820. About one year after leaving College he was licensed to preach the gospel; and immediately commenced a laborious and most successful career as a missionary in the service of the Vermont Juvenile Missionary Society. Probably few men in so short a period of labor, have accomplished more good. He was a good man and full of the Holy Ghost, and wherever he labored, much people was added unto the Lord. Among the waste places and the feeble churches of that state, he has been, in the true and primitive meaning of the word, an evangelist. One of his brethren in the ministry who wrote to communicate the tidings of his death, says,—“I am now occupying the field which he left in this place, and in almost every house I find some precious fruits of his labours. The mountains of Vermont, where his feet have often been, ‘bearing glad tidings,’ and our valleys which have often heard his voice proclaiming salvation, will long bear testimony to his worth. And the dwellers upon them, will tell to their children and their children's children, how this church and that, was planted by the labours of a Missionary.”

For a considerable length of time, the moral and spiritual condition of the French Catholics in Canada had been with him a subject of deep and serious interest. In May last, having closed a temporary engagement with two adjacent churches in Vermont, where as in other places, his efforts had been followed with an abundant blessing, he went to Montreal, to see whether God would open a door for his labors in that province. After proper inquiry, he commenced the study of the French language, and of the controversy between Protestantism and the Church of Rome, with the design of preaching the pure gospel as soon as he should find himself qualified, to the Catholic French of Canada.

The next intelligence which his friends received, was the tidings of his death. He died at the house of the Rev. Mr. Christmas, on the 12th of July, after a short but most distressing illness, during which the intervals of unclouded reason were lighted with the clear sunshine of faith and hope, and with the glories of the Christian's triumph.

The Class of which he was a member has lost six of its number within six years. Of these, five were either ministers of the gospel, or candidates for the ministry. Such a fact deserves the notice of all who feel an interest in the question, whether the church shall be supplied with a well instructed ministry.

[Communicated.]

In this city, widow Elizabeth Bills, aged 60; Mrs. Anna Bradley, aged 48, wife of Mr. Nehemiah B.

At Pomfret, on Sunday afternoon last, Mrs. Abigail Rossiter, aged 50 years, wife of Nathaniel Rossiter, Esq. late of this city.

At Waterbury widow Sarah Brown, aged 96; Mr. Joseph Holt, 88.

At East-Haddam, Dr. David Johnson.

At Middletown, suddenly, Mrs. Susan Hall, aged 65; Mr. John Williams, aged 28.

At New-London, Mrs. Molly Forbes, wife of Mr. Daniel Forbes, aged 57.

At Hartford, Mr. Ralph Sargeant.

At Bolton, on the 13th ult. Mr. Alfred Birge, aged 27.

At Stonington, Mr. William Slack, aged 75.

At Litchfield, Mr. William H. Ford, of Charleston, S. C. aged 18.

At Griswold, Mr. Rufus Prentice, aged 49.

At Killingly, suddenly, Mrs. Anna Atwell Spalding, wife of Mr. Simon Spalding, aged 41.

At Bridgeport, Mr. Freeman Phinney, of Barnstable, Cape Cod, aged 28.

## Poetry.

## ON THE DEATH OF THE REV. PLINY FISK, MISSIONARY TO PALESTINE.

How beautiful it is for man to die  
Upon the walls of Zion! to be call'd,  
Like a watch-worn and weary sentinel,  
To put his armor off, and rest—in Heaven.  
The sun was setting on Jerusalem;  
The deep blue sky had not a cloud, and light  
Was pouring on the dome of Omar's mosque,  
Like molten silver. Every thing was fair;  
And beauty hung upon the painted fanes,  
Like a grieved spirit, lingering ere she gave  
Her wing to air, for Heaven. Tho' crowds of men  
Were in the busy streets, and nothing look'd  
Like wo or suffering, save one small train  
Bearing the dead to burial. It pass'd by,  
And left no trace upon the busy throng.  
The sun was just as beautiful; the shout  
Of joyous revelry, and the low hum  
Of stirring thousands rose as constantly;  
Life look'd as winning; and the earth and sky,  
And every thing, seemed strangely bent to make  
A contrast to that comment upon life.  
How wonderful it is that human pride  
Can pass that touching moral as it does—  
Pass it so frequently, in all the force  
Of beautiful and simple eloquence,  
And learn no lesson! They bore on the dead  
With the slow step of sorrow, troubled not  
By the rude multitude, save here and there  
A look of vain inquiry, or a curse  
Half mutter'd by some haughty Turk, whose sleeve  
Had touch'd the tassell of the Christian's pall.  
And Israel too pass'd on—the trampled Jew!  
Israel—who made Jerusalem a throne  
For the wide world—pass'd on as carelessly;  
Giving no look of interest to tell  
The shrouded dead was any thing to her.  
Oh that they would be gather'd as a brood  
Is gather'd by a parent's quiet wings!  
They laid him down with strangers; for his home  
Was with the setting sun, and they who stood  
And look'd so stedfastly upon his grave,  
Were not his kindred; but they found him there,  
And lov'd him for his ministry of Christ.  
He had died young. But there are silver'd heads,  
Whose race of duty is less nobly run.  
His heart was with Jerusalem; and strong  
As was a mother's love, and the deep chords  
Religion always makes so beautiful,  
He flung them from him in his eager race,  
And sought the broken people of his God,  
To preach to them of Jesus.

There was one,  
Who was his friend and helper: one who went  
And knelt beside his sepulchre  
Where Jesus slept, to pray for Israel.  
They had one spirit, and their hearts were knit  
With more than human love God called him home.  
And he of whom I speak stood up alone,  
And in his broken-heartedness wrought on,

Until his master call'd him.  
Oh is it not a noble thing to die  
As dies the Christian with his armor on!  
What is the hero's clarion, though its blast  
Ring with the mastery of a world, to this!  
What are the searching victories of mind—  
The lore of vanish'd ages—What are all  
The trumpetings of proud humanity,  
To the short history of him who made  
His sepulchre beside the King of kings!

Roy.

Rec. &amp; Tel.]

## INFIDELITY RENOUNCED.

The following reasons were assigned by a reclaimed infidel, for renouncing Deism and embracing Christianity.

That I never, saw, heard or read of any man, woman or child, that was reformed, either in whole or in part, by embracing the principles of deism.

That I have known hundreds and heard of thousands, who have been reformed by embracing Christianity.

That I have known industrious and sober men, who by imbibing the principles of deism, almost instantly became desperately wicked, and in many instances, dangerous members of civil society.

That I have known some deists, and many scoffers of religion, speedily and effectually turned from their most abandoned practices, by the preaching of the Gospel, to a life of righteousness, which showed itself by sobriety, industry, charity, brotherly kindness and universal philanthropy.

That I do not recollect ever hearing but one deist profess really to believe in a future state of rewards and punishments.

That I never met with a man, who professed to be a real Christian, but who built his principal hopes upon a reality of a future state.

That in scripture, all the crimes that man can possibly commit, are under the severest penalties, forbidden, and every possible virtue is inculcated and encouraged by promises of eternal and exceeding great rewards.

I have known some deists, and read of many, who at the apparent point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves, for their total neglect of those duties commanded in the gospel. But, who ever heard or read of a Christian at the hour of death, despairing of the mercy of God, because he had all his lifetime rejected Deism, and shunned the company of its professors? Or even when long, fierce diseases had shaken the nervous system, and raging fevers inflamed the blood, have they ever been so far deranged as to wish they had never been born, for not rejecting the bible as a wicked and mischievous imposition on the human race.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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